THE ANALYSIS, Explication and Application of the Sacred and Solemn League and Covenant,

FOR

The Reformation and Defence of Religion, the Honour and Happineſs of the King, and the Peace and Safety of the Three Kingdoms of Scotland, *England, and* Ireland.

Enjoyned by the Lords and Commons, Aſſembled in Parliament in *England*, and the States of *Scotland*, to be taken by every Man throughout all the Three Kingdoms.

Very Uſeful, and Profitable to be Read, Obſerved, and Kept by all who Take the ſaid Covenant.

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The Analyſis, Explication, and Application, of the Sacred and Solemn League and Covenant.

IN the League, or Covenant, we may obſerve theſe three general parts, *viz.* the *Exordium*, *Narration* and *Concluſion*.

First, In the *Exordium* is only ſhewed, the Occaſion, Moving Cauſe, Neceſſity, and End of the Taking of this Covenant, which is ſo obvious and perſpicuous to every Eye, that I forbear (for Brevities ſake) the particular Anatomizing, and Analyzing thereof.

Secondly, In the *Narration, or Narrative Part of this Covenant*, are theſe three Generals, to wit, the *Covenanters*, the *Covenanted*, and the *Covenant* it ſelf.

First, The *Covenanters*, or thoſe who take or make this *Covenant*, are all who are cordially and candidly affected to the True *Reformed Proteſtant Religion*, in all the *Three Kingdoms of* Scotland, England, *and* Ireland.

Secondly, The *Covenanted*, or he with whom we enter into Covenant, is *Jehovah*, our GOD, the great Creator, and Preſerver of Heaven and Earth.

Thirdly, There is the *Covenant* it ſelf, wherein, and whereby the *Covenanters* oblige and bind themſelves ſolemnly unto GOD. Now, in this *Covenant*, are ſome Things *Moral* and *Politick*, and ſome *Theological* and *Pious*.

First, Some things in this *Covenant* are *Moral* and *Politick*, wherein four things are remarkable, *viz.* the *Matter*, *Manner*, *Means*, and *Limits*, or *Qualifications* thereof.

First, The *Matter*, or *Material* Heads of the *Moral* and *Political* part of this *Covenant*, are these, to wit,

I. *Mutually to preserve the Rights and Priviledges of the Parliaments.* And,

II. *The Liberties of the Kingdoms.* And,

III. *The Preservation, and Defence of the King*: Wherein these Particulars are included, to wit;

First, Whom must we endeavour to *preserve* and *defend*? The Kings Majesty.

Secondly, What must we endeavour to *preserve* and *defend* in the King? His Majesties *Person* and *Authority*.

Thirdly, How must we endeavour the *Preservation* of his *Person* and *Authority*? *In the Preservation, and Defence of the True Religion, and Liberties of the Kingdoms*, that is, either,

1. We, by endeavouring the *Preservation* and *Defence* of the *True Religion*, and *Liberties of the Kingdoms*, do truly and really endeavour the *Preservation* and *Defence* of His Majesties *Person* and *Authority*, they being the best *Friends*, and strongest *Supporters* of His *Person* and *Power*, who stand most stoutly for the *True Religion*, and *Liberties of the Kingdoms*, the Kings Throne being established by Piety, Equity, and Law: Or,

2. We promise to endeavour to preserve His Majesties *Person* and *Authority*, to wit, so long as he really endeavours the Preservation and Defence of the *True Religion*, and *Liberties of the Kingdoms*. And,

Fourthly, Why, or wherefore do we thus endeavour the Preservation and Defence of the Kings *Authority* and *Person*? To wit,

1. That the World may bear Witness with our Consciences, of our *Loyalty unto him*. And,

2. That we may make it evident unto the World, That *we have no Thoughts or Intentions to diminish His Majesties just Power and*

IV. Another *Material Head*, or Branch of the *Politick Part* of this *Covenant*, is to discover Malevolent, and ill-affected Spirits and Persons, wherein these three Particulars are involved, *viz.*

First, Whom must we discover? *all such as have been, or shall be* Incendiaries, Malignants, or evil Instruments of the Church or State. And,

Secondly, Wherein, or how doth their Malignity shew it self? *viz.*

1. *By hindering the Reformation of Religion, id est*, by persisting, and obstinately continuing in any Schism, Error, Heresie, old Custom, or Superstitious Practice, *&c.*

2. *By dividing the King from his People, id est*, by drawing him from his Parliament, or detaining (by Counsel, Perswasion, or otherwise) His Majesty from coming unto, or complying with his Parliament. And,

3. *By dividing one of the Kingdoms from another, id est*, by raising Aspersions, casting Scandals, fomenting Jealousies, or Differences, betwixt them, and the like. And,

4. *By making any Faction, or Parties amongst the People, contrary to this League and Covenant.* And,

Thirdly, Why must we discover these, and the like Malignant Persons? "That they may be brought to publick Tryal, and re-'ceive condign Punishment, as the Degree of their Offences shall 'require or deserve, or the Supream Judicatories of both King-'doms respectively, or others having Power from them for that 'Effect, shall judge convenient.

V. Another *Material Particular of the Moral Part of this Covenant*, is, "That whereas the Happiness of a Blessed Peace betwe-'these Kingdoms, denyed in former times to our Progenitors, 'by the good Providence of GOD granted unto us, and hath bee-'lately concluded, and settled by both Parliaments, we shall now 'each one of us, according to our Place and Interest, endeavour, that 'they may remain conjoyned in a firm Peace and Union to all 'Posterity. And,

VI. Another is, *To assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof.* And,

VII. N

VII. Not to ſuffer our ſelves to be divided, or withdrawn from this *bleſſed Union and Conjunction*. Now herein theſe four particulars are unfolded, *viz.*

Firſt, The *impulſive* or *moving Cauſes* of this Diviſion and Alienation; namely, *Combination*, *Perſwaſion*, and *Terrour*. And

Secondly, The *Manner* of this Tye or Obligation, *viz. We muſt neither directly nor indirectly* ſuffer our ſelves to be disjoynted by any ways, or means whatſoever. And

Thirdly, When or how we ſhow our ſelves to be divided and withdrawn from this *bleſſed Union and Conjunction*, to wit,

1. *When we make defection to the contrary part.* And

2. *When we give our ſelves to a deteſtable indifferency, or neutrality in this Cauſe, which ſo much concerns the Glory of GOD, the good of the Kingdoms, and honour of the King.* And

Fourthly, The Means whereby we may better continue firm in this *League* of *Unity*, without any Alienation or Faction. Now theſe *Means* are,

1. To continue therein all the days of our Lives *zealouſly and conſtantly, againſt all oppoſition.* And

2. To promote the ſame according to our Power, againſt all Lets, and Impediments whatſoever. And

3. *What we are not able by our ſelves to ſuppreſs or overcome, to reveal and make known, that it may be timely prevented or removed.* And thus much for the *Matter*, or *material Heads*, and Branches of the *Moral and Politique Part* of this *Covenant*. Now

Secondly, The next thing herein is the *Manner*, how all theſe forenamed particulars are to be obſerved, or performed; *viz. ſincerely, really, conſtantly, and faithfully*: id eſt, without any Falſhood, Faining, Diſſimulation, Hypocriſie, Coldneſs, and Inconſtancy. And

Thirdly, The next thing herein is, the *Means* which we muſt uſe for the performance of this part of our Covenant, namely, *ſeriouſly to endeavour with our Perſons, Purſes, Eſtates, and Lives, to perform what we have covenanted.* And

Fourthly, The laſt thing herein is, *The Limits, Bounds, Cautions, or Qualifications of this part of the Covenant.* To wit, to endeavour the performance of each Clauſe, Branch, or Particular thereof, according to our ſeveral Vocations, Places and Intereſts, and no further. And thus much for the *Moral and Politique part of this Covenant*. Now

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Secondly, Some things in this *Covenant* are *Theological* and *pious*, wherein five things are notable, and worthy of our Obſervation, *viz.* the *Matter*, *Manner*, *Means*, *Limits*, and *End* or *Scope*.

Firſt, The *Matter*, or *material Heads* of the *pious* and *religious part of this Covenant*, are theſe five which follow; To wit,

1. *The Reformation of Religion in the Kingdoms of* England *and* Ireland, wherein theſe four things are expreſſed, *viz.*

1. What muſt we endeavour the *Reformation* of? of Religion. And
2. Where? *in the Kingdoms of* England *and* Ireland. And
3. Wherein? in theſe four things, *viz.*

Firſt, *In Doctrine*, becauſe many Popiſh, Arminian, Heretical, Schiſmatical, and Heterodox Doctrines have been broached, and Printed, and unſound Tenets Maintained, Countenanced, and Patronized in theſe Kingdoms. And

Secondly, *In Worſhip*, becauſe we were taught to worſhip God according to the humane Inventions, and Ordinances of Man, and not according to the word of God. And

Thirdly, *In Diſcipline*; becauſe many things therein were ſuperſtitious, and not many tending either to edification or decency. And

Fourthly, *In Government*; becauſe the Government of our *Church* by *Arch-Biſhops*, *Biſhops*, *Deans*, *Arch-Deacons*, &c. was never *advantageous* to our *Church*, but rather *deſtructive*; as our former Superſtitious advancing of ſuperſtitious Prieſts, putting down of Preaching, ſilencing of Preachers, and the like do evidently confirm: and therefore none need queſtion the *legality* of the *Parliaments aboliſhing* of them, or of our *aſſiſting* of them herein; this kind of *Government* not being *Jure Divino*, but *humano*, as hath been abundantly proved of late; and conſequently may be taken away by as lawful Authority as it was Inſtituted, to wit, the *Parliament of the Kingdom*, with which *the King of* Englands Power is, although *the Perſon of* Charles Steuart be abſent, and ſeparated from them. And

4. How muſt our *Religion* be Reformed? namely,

Firſt, *According to the word of God*. And

Secondly, *According to the Example of the beſt Reformed Churches*.

II. Another *material Branch* of the *Theological part* of this *Covenant* is *the preſervation of the true, and truly reformed Religion of the Church of* Scotland; wherein theſe two things are included, *viz.*

I. Whom, or what we engage our ſelves to preſerve, *viz. the reformed Religion*

ligion in the Church of England, *in Doctrine, Worship, Diſcipline, and Government.* And

Secondly, Againſt whom do we engage our ſelves *to preſerve* it, *viz.* againſt our, *the common Enemy* of *Religion*; namely, the *grand Impoſtor of* Rome, with all his *Abetters* and *Adherents*: That is, as we deſire the Aſſiſtance of our Brethren of *Scotland*, againſt thoſe Atheiſts, Papiſts, and *Iriſh* Rebels, who have banded themſelves againſt us; ſo we *Covenant* and *promiſe*, that if any of theſe, or the like viperous Brood ſhall endeavour to overthrow the *Reformed Religion in* Scotland *in Doctrine, Worſhip, Diſcipline, and Government*, that we will *to the utmoſt of our Power and Place, endeavour to preſerve it.*

III. *Another* material Head *or Branch* of the pious part of this Covenant, is, To endeavour to bring the Churches of GOD in the three Kingdoms to the neareſt Conjunction & Uniformity in Religion, Confeſſion of Faith, Form of Church-Government, Directory for Worſhip and Catechiſing. And

IV. To endeavour *the Extirpation* both, *Firſt*, of Popery. And *2dly*, of *Prelacy*, id eſt *Church Government by Arch-Biſhops, Biſhops, their Chancellors, and Commiſſaries, Arch-Deacons, Deans, Deans and Chapters, and all other Eccleſiaſtical* Officers depending on that Hierarchy. And *3dly. Superſtition.* And *4thly. Hereſie.* And *5thly. Schiſm.* And *6thly. Prophaneneſs.* And *7thly. Whatſoever* ſhall be found to be contrary to ſound Doctrine and the power of Godlineſs. And

V. Another *material Head* of the *Theological part* of this *Covenant is, the amendment of Life*, wherein theſe two things are obſervable, *viz.*

Firſt, The *Cauſe* moving us to this *amendment of Life*, which is twofold, *viz.*

1. The conſideration of *our guiltineſs by reaſon of our many ſins, and provocations againſt God, and his Son Jeſus Chriſt.* And

2. *Our preſent Diſtreſſes and Dangers the fruits of that guiltineſs.* And

Secondly, The Expreſſion of this *amendment of Life*; Note here, our *amendment of life* is expreſſed either by our *Actions*, or *Affections*, our *Deeds*, or *Deſires.*

Firſt, By our *Deeds*, and Actions or Words, for we *profeſs and declare before GOD and the World our unfeigned deſire to be humbled.* Now here three things crave our Animadverſion, *viz.*

I. For what we muſt be humbled? *for our own ſins, and the ſins of theſe* Kingdoms. And

II.

II. For what ſins muſt we humble our ſelves? *viz.* for theſe namely,

1. *That we have not as we ought, valued the ineſteemable benefit of the Goſpel.* And

2. *That we have not laboured for the Purity and Power thereof.* And

3. *That we have not endeavoured to receive Chriſt in our hearts, nor to walk worthy of him in our lives.* And

III. *Why muſt we humble our ſelves for theſe ſins?* Becauſe they are the Cauſes of other Sins and Tranſgreſſions, ſo much abounding among us. *And*

SECONDLY, Our *amendment of life* is expreſſed by our *affections*, and true and unfeigned *purpoſes* and *deſires*, which reſpect both *our ſelves* and *ours*, wherein three things are conſiderable, to wit:

Firſt, the *Matter* of this *purpoſe* and *deſire*; namely,

I. 'To amend our lives. *And*

II. 'Each one of us to go before other in the Example of a real Reformation. *And*

Secondly, The *Extent* of this *purpoſe* and *deſire*, to wit,

I. 'It muſt be both in publick and private. *And*

II. 'In all Duties we owe to GOD and Man. *And*

Thirdly, The Scope or end *of this* purpoſe *and* deſire *of* amendment; *which is*

I. 'That the LORD may turn away his Wrath, and heavy Indig-'nation from us. *And*

II. 'That he may Eſtabliſh theſe Churches, and Kingdoms in truth '*and* peace. *And* thus much for the *matter* of the *Theological part* of this *Covenant*. Now

Secondly, The next thing in this *part* is the *Manner* thereof, to wit, That every branch, clauſe, part, and particle of this Covenant, be performed, and obſerved *ſincerely, really, faithfully, and conſtantly*. And

Thirdly, Next in order follows the *Means*, whereby we may be enabled to *perform* what we have *promiſed*; which are

I. An earneſt endeavour, to the utmoſt of our ability, to pay our Vows, and perform all our Promiſes unto GOD. *And*.

II. *The grace of God* enabling us, in ſome meaſure thereunto. And

Fourthly, Another thing in this *Theological part* of our *Covenant*, is the *limits* or *qualification* thereof, viz. We muſt endeavour to obſerve every branch of this *Covenant*, according to *our ſeveral places, vocations* and *Intereſts*. And

Fifthly, The laſt thing in this *part*, is the *ſcope* or *end* of it, which is four-fold; to wit,

I. 'That all We in all theſe three Kingdoms of *Scotland*, *England* and *Ireland*, and our Poſterity after us, may as Brethren live in Faith and 'Love. *And*

II. 'That the LORD may delight to dwell amongſt us. *And*

III. 'That the LORD may be One, and his Name One in all the 'three Kingdoms. *And*

IV. 'That we may not partake in other Mens Sins, and thereby be 'in Danger to receive of their Plagues.

And thus much for the *ſecond general part* of this *Covenant*, viz. the *Narration*. Now

Thirdly, The *laſt general part*, is the *Peroration* or *Concluſion* wherein are theſe four particular Branches, to wit, An *Atteſtation*, *Proteſtation*, *Appeal* and *Supplication*.

Firſt In the *Atteſtation*, or calling GOD to Witneſs, We acknowledge three things, viz.

I. That GOD is *preſent* with us, at the taking of this *Covenant* or *Oath*: And

II. That He who is *preſent* is *Almighty*, to wit, both to Reward us, if we perform what we Promiſe, and to puniſh us, if we be Covenant-breakers, or falſifie our *Oath* unto GOD: And

III. That as He is *infinite in power*, ſo He is *infinite* in *knowledge*, the very Thoughts, Purpoſes, and Intentions of our Hearts being known unto Him. And this is laid down in theſe Words, '' And this 'Vow and Covenant, I make in the preſence of Almighty GOD, the 'Searcher of all Hearts.

Secondly, In the *Proteſtation*, We promiſe in the preſence of Almighty GOD, theſe two things, to wit,

I. To perform all the Contents of this *Oath*, and this is the *Matter* of the *Proteſtation*: And

II. To perform it with a full and true intention of Heart; and this is the *manner* of the *Proteſtation*; both which are laid down in theſe Words, '' And this Vow and Covenant I make with a true intention 'to perform the ſame.

Thirdly, The *Appeal* is contained in theſe Words, '' This I pro-'miſe to perform, as I ſhall Anſwer at the Great Day, when the ſe-

crets

'crets of all hearts ſhall be diſcloſed; wherein are theſe five things, to wit,

I. A Belief, that there ſhall be a Day of Judgment: And

II. That at that Day all ſhall be Judged: And

III. That at that Day all ſecrets and ſecret things, (that is, all ſecret Actions, Intentions, Purpoſes and Deſires) ſhall be diſcovered, diſcloſed, laid open and manifeſted: And

IV. A Belief that we ſhall moſt juſtly, and impartially at that Day be judged, by the moſt juſt Judge, according to thoſe Actions, Intentions, Purpoſes, and Deſires which are then diſcovered, and manifeſted to have been in us. And

V. A ſecret and implicite Imprecation, "GOD do ſo to me, and 'more alſo at that Day, *or* I deſire that I may find neither Mercy, nor 'Favour at the Hands of my All-ſeeing, All-knowing Judge, at the 'Great and Dreadful Day of Judgment, if I do not now faithfully and 'fully purpoſe, and ſhall hereafter firmly and unfeignedly endeavour 'to perform to the utmoſt of my Power, whatſoever is contained in this 'Oath or Covenant. *Now*

Fourthly, In the Supplication theſe three things are included.

I. The *Petitioners*; namely, we who make this *Covenant*. And

II. The *Petitioned*; to wit, the *LORD*: And

III. The *Petition*, which conſiſts of theſe two Branches, *viz.*

First, *That the LORD would ſo ſtrengthen us by his Holy Spirit*, that we may be enabled to *perform* whatſoever we have *vowed or promiſed* in this *Covenant*.

Secondly, "That the LORD would bleſs our Deſires, and Proceed-'ings with ſuch Good Succeſs, as may be Deliverance and Safety to his 'People, and Encouragement to other Chriſtian Churches, groaning 'under, or in Danger of the Yoke of Anti-Chriſtian Tyrrany, to joyn 'in the ſame, or like Aſſociation and Covenant, to the Glory of GOD, 'the Enlargement of the Kingdom of JESUS CHRIST, 'and the Peace and Tranquillity of Chriſtian Kingdoms and Com-'mon-Wealths.

FINIS.

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